A U M

All that we are is the result of what we have thought; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows, like a shadow that never leaves him. —DHAMMAPADA.

THEOSOPHY

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THE SCREEN OF TIME

EDUCATION AS DISSERVICE

"What is wrong with the secondary schools of California?"

"Everything."

Thus, briefly epitomized, is the question set itself by a Committee of fifteen leading educators—and their answer, after a painstaking investigation. The Committee, appointed two years since by the California High School Teachers' Association, goes into details in its 400-page report. As similar conditions exist throughout the country both in city and rural public grade schools the report and conclusions may be taken as applicable to the public school system in the United States. The investigation included not only University and College examination and opinion, the experience of common and high school teachers, but the aid and experience of parents were also largely invoked. We quote a paragraph:

> The secondary schools of California fail to give the adolescent boys and girls proper preparation to meet life's problems. The greatest need is for a sound educational philosophy which will equip pupils to fit into the present social and economic order, prepared to make a living and to be of service to society.

That this states the facts cannot be denied; but where lies the remedy? The newspapers and magazines are filled with diagnoses of unhealthy and diseased conditions pervading all aspects of the existing civilization, but the "family doctor" and the "specialist" alike can do no more than report the facts and deplore them. Why? Because they suffer from the same distempers themselves, and don't know the remedy. Have Teachers, preachers, lawyers, merchants

and all the members of the castes and classes of society had, or have they now, in school or out of it, any "proper preparation for life's problems?" Where is there, in Church or State, or Society, any "sound educational philosophy?" Commenting and quoting, the San Francisco *Chronicle* observes that "it has been easier to get funds and research fellows to study stars and bugs than to study children, who cannot be treated as machines if they are to be invested with real humanity. Cold statisticians should be eliminated from the school system to make room for human teachers who will treat pupils as persons and not as objects."

The education, adult no less than adolescent, from which we all suffer is one that only results in making one the more at odds with his lot the more he is "educated;" and that only accentuates the frictions and discords of life. Are parents and Teachers, the Church and the Home, ready to accept as a "sound educational philosophy," the fundamental training of all school students, common, grade, high or college, in those truths and principles, moral and ethical, which are common to *all* religions and systems of thought? Yet what other sound basis is there? Short of this, it is to be hoped our school system will continue to fail negatively, that is, neglect the subject rather than enforce sectarianism.

EVOLVING "EVOLUTION"

Theosophists will find much of interest in Dr. Vernon Kellogg's book, *Evolution,* just published by D. Appleton Company. Professor Kellogg is a distinguished scientist and writer and in this moderate sized volume states the position, the evidence and the aspirations of the present day protagonists of the "Darwinian theory." Dr. Kellogg is not only interesting but informative—in more ways than perhaps he himself has visioned. "Evolution" to-day represents an immense progression from its earliest presentation; its claims are far less radical than its earlier enthusiasts were wont to make and that the lay mind still entertains; and its aspirations for the future more elevated. From the Theosophical point of view the general tenor of Dr. Kellogg's thesis is far closer to the teachings of the *Secret Doctrine* than are the most advanced of the "Modernists" of the churches. We quote:

> Evolution means outrolling, unfolding. It means a reasonable, satisfying, ennobling conception of life, a conception that gives life infinite promise. Organic evolution is the outrolling of the plan of life. . . .
>
> The tale of paleontology is that it reveals . . . the fundamental identity of life, and of its steady continuity and gradatory progress. . . . The great plan of life has been slowly and continuously unrolled. The great possibilities of life have been steadily unfolded. . . .
>
> . . . there are impressive testimonies to man's oneness with all other life, to his origin by evolutionary processes from lower life forms . . .

> but there is one element in man's make-up and attributes much more difficult to study and so far much less understood than most of his other attributes. . . . This element is his psychology; the manifestations of his mind and spirit.

All this is excellent Theosophy, barring only the missing elements. But would not Dr. Kellogg be rather put to it to "scientifically" explain and justify such expressions as "the great plan of life?" And if all life is One, how avoid reincarnation, unless there was a time when there was no Life at all? In which case its origin remains to be accounted for. Dr. Kellogg seems to allow as small comfort to the theologian who would hold both to Evolution and "special creation" as does Theosophy, for, in discussing "vestigial structures" he asks, "why should a special creator put useless and disappearing parts into the human body?" The closing sentence quoted shows clearly that reflective physicists are beginning to take account of "mind" and "spirit" in man as a little understood *"element"* of his being. Who knows?

Morbidity and Suicide

Dr. F. L. Hoffman, consulting statistician to the actuarial department of the largest insurance company in the world, writing in the *Spectator,* adduces an array of figures to show a growing tendency to suicide among the wealthy and educated, and among children. He says:

> Unquestionably the number of morbid children is increasing. Our processes of education, our changed condition of home life, our confused environment, all tend to a high rate of self-destruction.

Alienists and editors, commenting on the same fact assume various causes or contributory causes for suicide, such as harsh climate, poverty, sickness, disgrace, etc., but Dr. Hoffman's actual records show that these are fanciful, even as secondary causes, even the favored "gloomy climate," for San Diego, Mecca for those who seek a favoring nature, has the largest suicide rate in the world, and other California cities which share the glory of its sunlight closely approach its suicide record.

The fundamental cause of suicide has never been approached by theology any more than by science and even its proximate cause is more truly declared by the very nature of the act itself. The suicide is weary of life. Surfeited with the fruits of his occasioning, he none the less starves. "Let us eat, drink and be merry," is the gospel of materialism; so, when the eating palls, the drinking no longer intoxicates, the merriment no longer anything but the fixed rictus of spiritual prostitution—why, then the logic of materialism asserts itself irresistibly: why wait till tomorrow for the throes of dissolution when it is within one's own power to partake of the materialist's Last Supper—oblivion?

Suicide in its pathology traces back to morbidity—a psychological condition. The cause of physical suicide is spiritual suicide. For, whatever the faith of the embodied man may be fixed upon, the faith itself is the illumination from the spiritual nature, as the physical light comes from the sun, regardless of the objects it may illuminate. When the mind is absorbed in "the things of this world," the spiritual light is eclipsed. Then, devoid alike of the "consolations" of religion and science, the hope of annihilation is his last sacrament. Morbidity and suicide, whether among children or adults, are merely symptomatic of the pessimism which is everywhere becoming the dirge chanted by the leaders in church and state. It is at last evident that the complacent egotism of our materialistic civilization is shaken by a seismic shock. Mankind is being forced to take stock. Next will come genuine search for a new conception of the eternal verities. Theosophists may with unfailing confidence watch, wait, and work. Especially, *work*.

MOTH, RUST, AND THIEVES

James M. Beck, Solicitor General of the United States, has expressed his study and views on the American Constitution as devised, as written, and as worked out in practice by the generations which have followed the Fathers of this Republic. His book, published by George H. Doran Company, is named *The Constitution of the United States: Yesterday, Today and Tomorrow.* Contrary to most students, Mr. Beck does not indulge in comparisons, invidious or otherwise, between those foundational principles, written or unwritten, on which governmental superstructures are erected, of this country and of others.

Mr. Beck has little to criticize in either the theory of the Founders or its practical expression in a written Constitution. Some minor things, he finds, have not worked well in practice, but those mere matters of procedure easily remediable. But the fundamental principles of a division of powers and responsibilities, of checks and counter checks, of government limited to essentials necessary to preserve and protect the liberties of the individual—these, one judges, appear to him as fundamentally sound as they did to our forefathers. In practice, he finds a slow and steady departure, a declension and not a progress.

> Laws are passed which transgress the limitations of the Constitution without adequate discussion as to their unconstitutional character, for the reason that the determination of this fact is erroneously supposed to be the exclusive function of the judiciary.

Acting up to this perverted view the Congress is careless in making the statutes, and all too many laws are being constantly added to the all too many already existent. The Courts, alive to the

situation, go beyond their powers in passing on the validity of legislative enactments. Says Mr. Beck:

> The greatest peril to our institutions lies in this perversion of Federal powers.

On this and the superabundance of laws of all kinds, Mr. Beck writes:

> If the interests of the people require efficient power in grinding out new laws, then the framers of the Constitution made a great error; but if the welfare of the people is best subserved by the fewest possible laws, and if it be true that a nation is best governed when it is least governed, then the system of the Constitution has been and still is admirably effective.

Mr. Beck finds the weight of the evidence to show that successive tinkerings with the Constitution in the form of Amendments have not improved that Document—quite the reverse; that successive Court interpretations have not strengthened but weakened the hold, either of the Constitution or the Judiciary, in the affections of the people; that the mania for laws, more laws, has not rendered us an increasingly law-abiding people, but rather more fertile in devising expedients to act at the same time legally and inequitably; finally, that all things show a moral decadence in the American people: the Constitution which was "good enough" for our fathers is too good for us.

Mr. Beck's observations are capable of wide application. In religion, Christian sectarianism shows how far the Churches have departed from their "constitution," the Golden Rule and the Sermon on the Mount; theosophists of every persuasion can learn the meaning of the slow drift from the "constitution" of the *Secret Doctrine*. All of us might learn by what is going on before our eyes how "in the course of time" spirituality is lost till only the letter remains.

"Defense Day" and "Pacifism"

Early in the year the War Department announced a "preparedness day" for September 12th, when all the regular army and citizen military forces should be mobilized. The original object seems to have been to show by actual demonstration just what might be expected of preparedness or the lack of it, in case of a sudden call to war. The "Pacifists," which is to say those who esteem war in any circumstances to be a "sin," plus those who believe in "peace at any price," began to wage a bitter war of words against the "militarism" of the proposal. Evidently the Administration got frightened at the possible political consequences, for elaborate explanations were forthcoming both from the War Department and from President Coolidge, and the phrase was changed to "Defense Day." This evidence of susceptibility only served to infuriate further the rabid "pacifists." Soon the churches were enlisted and preachers and denominational organs have been savagely denouncing the project, which they seem to think is intended to change peace-

loving America into a warlike country. The Methodists in General Conference, the Presbyterians in Assembly, and the Congregationalists in Convention have passed fiery resolutions denouncing war and all things pertaining to war. Now, we opine, if gatherings of "I.W.W.," of Socialists and other "anarchists" had passed similar resolutions and indulged in similar outbursts of speech and print, not only would they have been "raided" by official authority and connivance, but the churches would have frowned at such unpatriotic and treasonable utterances, would have sustained the authorities, and the press generally would have been highly indignant that such "bolsheviks" were not run out of the country. Meantime, the sober citizen may reflect on the hypocrisy of it all—especially that of the churches.

CHRISTIAN SCIENCE AND BHAGAVAD-GITA

The daily *Christian Science Monitor,* in its issue of July 30, contains a two-column article on the Bhagavad-Gita over the signature "C.F.B." As nothing that is not "authorized" appears in the *Monitor,* the article is highly significant. It is still more significant in the light of the little known fact that Mrs. Eddy's book *Science and Health,* contains a good deal of matter derived originally from Vedanta philosophy, appropriately disguised and colored to suit Mrs. Eddy's views and purposes. Her borrowings from Quimby's ideas and practices are well known, but that she had studied Vedanta literature is not commonly known, even to those who have investigated her career and the genesis of her ideas. It was, if we mistake not, in the 12th chapter of the 36th edition of *Science and Health* that Mrs. Eddy refers to the Bhagavad-Gita and quotes from it, in terms somewhat similar to those in the article under review. Subsequently Mrs. Eddy withdrew the 36th edition as the reference to Vedanta, instead of strengthening her hold on her followers, turned the attention of inquirers to the Swamis and to the Theosophical Society. Copies of the edition mentioned are extremely scarce and in all subsequent editions this 12th chapter was omitted.

The *Monitor* article on the Gita contains numerous extracts from Sir Edwin Arnold's famous rendition in "The Song Celestial." The running comments illustrated in the extracts given are fair and appreciative. One wonders if the article does not foreshadow a gradual coming change on the part of the present sponsors of Mrs. Eddy's peculiar views. One wonders whether present-day Christian Science is not on the wane and, its Founder being long dead, whether its active responsible proponents are not getting ready to offer a broader appeal—one containing some little philosophy and logic, now that "Mrs. Eddy says" is no longer as effective a conjuring wand as it was a decade since. Some of the comments in the *Monitor* article run:

> . . . the chief interest of the poem lies in the calm, serene, philosophic tone which permeates it. . . . It explains the essence of that Brahmin faith which still guides the Oriental, and, from a human point of view, for the deep beauty and permanent truths discovered by this poet of long ago. . . . The surprising thing about this poet is his extreme open-mindedness and tolerance—his sanity and balance. . . . There is a kindred note in nearly all of Emerson too. . . . The resemblance to Emerson is a likeness of thought even more than of line or verse. . . .
>
> The modern reader may well pause for a moment over this marvelous old poem. He may not agree with Schlegel that it is "the most beautiful, perhaps the only true philosophic poem in the range of literature known to us," but he can hardly leave the poem without a sense of its dignity and insight, and without having a wider tolerance and a deeper sympathy for the civilization which has expressed itself in lines of such grave and serious beauty.

More one studies this *Monitor* article on the Gita, more he must be impressed with the idea that evolutionary forces are at work among Mrs. Eddy's leading followers. But whether evolutionary or merely political in a religious application, one thing is sure—Mrs. Eddy herself would need to be in desperate case indeed to tolerate it.

Christian Views on Prayer

Two opposing views of prayer are presented in the August *Atlantic Monthly*. One by Glenn Clark, professor of English at Macalester College, takes a frankly personal note which will be read with joy by the millions of simple and devout souls to whom the "Gospel Hymns," Moody and Sankey, T. DeWitt Talmage, revivals and revivalists, represent in the world spiritual what patent medicines represent to them in the world physical. Professor Clark speaks from "personal experience" and therefore with authority to all those (who shall number them?) who delight in "testimonies" and "experience meetings." His article begins:

> I do not know why God should have blessed me for the past two years with an almost continuous stream of answered prayer. Some of the answers were marvelous, many unexplainable, all of them joy-giving.

God, from this point of view is a universal spiritual "Green Acres" whereon his sheep may pasture and gambol while the Good Shepherd enjoys with them their bucolic freedom from effort or responsibility. But Mr. Clark is manifestly sincere, manifestly desirous of sharing his discovery with as many as may be who are starving in the midst of this plenty, with no one and nothing but their own feeble energies to keep The Wolf away. Equally is it manifest that Professor Clark has been the recipient of the fruits of a continuing personal experience of sorts in psychology—fruits so plentiful and satisfying that he is as yet all content to attribute them to "God."

The "New Thought" and "Success" advocates, practitioners, professors and followers will find much to emulate, if not to envy, in Professor Clark's experience and *modus operandi* in tapping the "All-Good." Even the "occultists" and Christian Scientists will find something they can borrow and exploit. The practices described by Professor Clark have always borne their fruits—as why should they not under Karma? Anyone who has a "God," who prays to his god *in faith believing,* and who acts as his god prescribes will assuredly have his prayers "answered." Those whose prayers remain unanswered have simply prayed for more than in their hearts they believed their god could or would grant—and since the *power* is the intensity of their faith, how could their "god" give them what they didn't expect, despite the "prayer?" Professor Clark's article is entitled "The Soul's Sincere Desire," which is as good a definition as any of what genuine prayer is. Desire, being the opposite of the Will, represents ignorant faith (passive Yoga) as contrasted with Spiritual Knowledge (the royal Yoga), but both employ the same *power*—the power of Soul itself. In all fairness Professor Clark's experience of prayer may justly be said to broadly represent both the popular Christian feeling and the theological conviction of the "Fundamentalists."

THE "MODERNIST" IDEA OF PRAYER

In the same way the other article mentioned embodies the "modernist" ideas on the same subject. The article is by Kirsopp Lake, Professor of Ecclesiastical History at Harvard. Perhaps a phrase will practically and with accuracy set off the contrasted views. The "fundamentalist" has convictions on God, Prayer and other religious subjects; the "modernist" has only ideas about them. With all its defects of understanding the "fundamentalist" view is the "heart doctrine"— limited only by sectarianism. The "modernist" idea is the "head doctrine"—mere "eye knowledge." Thus Dr. Lake knows all about what prayer is not, but does not know what it is, except in an academic sense. How could he, without faith? Very starkly it stands out that he has had no "experience" of prayer. Nevertheless, from the standpoint of Theosophy, Professor Lake's article is as satisfying, or rather as accurate, as the most highly educated "modernists"—pulpit or lay—might conceive it, but for very different reasons. Professor Lake shows first very clearly what prayer has always meant and means to those who really believe in it:

> To past generations prayer meant primarily the process of petition to God by which He was induced to do otherwise than He would have done if prayer had not been used. Fasting and sacrifice and prayer were the great magical triad by which men endeavored to secure favor from God. The Bible and Church History supply countless examples of the importance of

this triad. They also illustrate the way in which fasting and sacrifice have gradually come to lose their importance.

Secondary values are also given by Professor Lake: communion with God; clarification of thought; confession and self-examination are all components of the idea of prayer; "prayer means petition, communion, aspiration and confession." Professor Lake writes the obituary in these words:

> . . . probably few educated men believe in its efficacy. The laws of life—which is the Will of God—are not changed in their working by prayer, sacrifice, or fasting.

Unless, then, the Church of Tomorrow can give a truer explanation and a more viable application of prayer, one that will satisfy both the intellect and the heart, present-day Christianity is doomed:

> If neither Catholics nor Protestants can mend their ways, both will perish, but Religion will survive. . . . For the Devil is the ghost of primitive man, and God is the unborn life of the world that is yet to be.

India: East and West

Mr. Ghandi, who seems to be facing a crisis with his professed adherents, and Lord Ronaldshay, once Governor General of Bengal, might be taken as embodiments of the East and of the West. Strange as it may seem, the views of these two—types of the conquered and the conqueror—are not alien, the one to the other. Both see in India a country which cannot be "civilized," that is, conquered in an industrial, political, social, spiritual sense. The noble Lord finds India untouched in the mass after a century of British arms and administration:

> The organization of industries on the lines evolved by Western nations is something which is altogether alien to the genius of the Indian people.

Lord Ronaldshay goes on to discuss British military, civil, economic and educational efforts to improve according to Western ideas the conditions and outlook on life of the immense populations of this ancient land. In the midst of 320 millions of Indians he declares:

> The whole of the vast machinery necessary for this stupendous task is directed, controlled and kept in motion by a body of officials of all kinds . . . of whom the number of Englishmen has at all times been less than 5,000.

No wonder, after a century and a half, that Englishmen are beginning to recognize the impossibility of thus engrafting the West upon the East. He finds the "fundamental cause" of failure is to be found in the "incorrigible belief" of Englishmen generally "in the superiority of their own institutions over those of all other people, however different the conditions may be." Lord Ronaldshay's book, *India: A Bird's-Eye View,* is vitally and fairly written, and would indicate that India is beginning to affect the English in a more powerful and more ameliorative degree than the British have been

able to achieve with the Indians. It is part of the irony of existing things that some of the worst enemies of India's economic and political "home rule" are Indians, and many of her strongest sympathizers are English. "Mahatma" Ghandi is already finding, what great patriots have found before him, that India's deadliest foes to-day are to be found in her own household and not, as might be supposed, among her alien conquerors.

ORIENTAL AND OCCIDENTAL "SOMBRE SHADOWS"

Lord Ronaldshay devotes much attention to the Indian religions and their influence on the populace. "A certain submissive sadness," he generalizes, "is characteristic of the people of India." Part of this he ascribes, causatively, to the influence of a tropical climate and other physical influences, but the more recondite source he attributes to the "inherent pessimism which darkens the outlook of the Indian on life:"

> The doctrine of Karma spreads its sombre shadow far and wide over the Indian continent, impregnating men's minds with the germs of an enervating fatalism. . . . The annihilation of desire is the great teaching common to all the religions and all the systems which the intellectual genius of India has given to the world. It is the essence of the wisdom of the East.

Lord Ronaldshay has drawn his ideas of "karma" and "renunciation" from orthodox and popular Indian sources, as an intelligent and observant Hindu might derive his ideas of the teachings of Jesus from missionaries or current theological and sectarian views in the churches of the West. One is tempted to employ a *tu quoque* by asking Lord Ronaldshay whether he thinks the "Christian" outlook on life has produced any happier results than the Indian—whether the sum of human misery inflicted on others is less under the Christian regime in the West than under the Indian in the East? If the erroneous conception of Karma as fatalism has weighted the East with enervating pessimism, what has the Christian conception of salvation by proxy done to the moral nature of men in the West? If the Indian is to be reproached for being a submissive slave to his conception of duty, what is to be said of the hypocrisy of the all-conquering West?

Yet Lord Ronaldshay is right: not England, but the priesthood rules India, soul, mind and body. Ghandi, in his struggle for self-government and self-subsistence for India's millions, must needs arouse the souls of his fellows to the fact of their spiritual enslavement; must give them a new and truer meaning of Karma and transmigration; must give them a theosophical interpretation of Karma-Yoga in uncompromisingly preaching the brotherhood of man, irrespective of creeds and conditions; by drawing on the exhaustless treasury of the Oriental scriptures and giving them a fresh application to Brotherhood near at hand.

THE PROBLEM OF WESTERN PSYCHOLOGY

THEOSOPHISTS are well aware that since the inauguration of the Theosophical Movement in 1875 a tremendous change has taken place in the attitude of the most distinguished Western psychologists and scientists towards what may be roughly called the Occult side of nature and of man.

Experiments are being conducted at Harvard and other leading Universities in telepathy and allied phenomena, which goes to show one of the fruits of the mission of H. P. Blavatsky, namely, that the "third object" of the Parent theosophical society is now considered worthy of serious investigation. It is not to be wondered at, however, that these psychologists find "the greatest difficulty in getting good subjects," and that, seeing themselves "very ignorant," they "are apt to become the prey of any casual charlatan," as they confess to one of the Editors in a plea for information on "the proper methods of development," etc. The request is at once an admission that the methods hitherto in vogue in the West have not been productive either of practical or beneficent results, and also a promise, in that information is sought elsewhere than in modern "exact science."

But will Western experimenters take a *practical* attitude in respect of their own admitted ignorance in the psychological field of research, however they may admit the said ignorance theoretically? Surely enough experimentation has gone on in the last fifty years to convince rational experimenters that if their only possibilities lie through "mediums," "psychics," and other *passive* "subjects," they may as well give up all hope of real knowledge. They are like a man in the dark endeavoring to determine forms and colors. No doubt such a man could ascertain that there are many strange objects in his dark room. He can even bump his head against such of them as cannot keep out of his way, or which may desire to experiment with *him*, but he can never obtain that knowledge of which *light* is an essential pre-requisite.

No doubt, very great difficulties have been encountered by Western experimenters through the immense number of dubious and fraudulent phenomena adduced. But what is the lesson of that? Merely that if there are charlatan "subjects" and bogus "phenomena" in such abundance there must equally be an abundant supply of ignorant and credulous "experimenters." It is no more than the law of "supply and demand" in the domain of psychology. And even where the "subjects" are honest, they are as ignorant as the experimenters. In such conditions the most that can be hoped for is the

verification that phenomena of an unknown order *do* occur. What are commonly called clairvoyance, clairaudience, telepathy, "messages," and other psychical manifestations are already in evidence to such an extent that their validity is pretty generally accepted. This is plain from the fact that experimenters are now interested only secondarily in the "phenomena:" what they are primarily concerned with is to understand their *rationale*.

"Passive *yoga*" is the only kind that Western investigators seem to know anything about, and therefore to be interested in. Even in regard to that, they are more often the prey of charlatans than participants in actual *induced* phenomena. This ignorance as to the various forms of yoga—or what in our parlance may be called "psychical research"—and the inability to distinguish the spurious from the genuine in the manifestations, gives point to H.P.B.'s statement that ignorance is a psychic *anaesthetic*—whether that ignorance be on the part of the investigator or the subject.

The *spiritualism* with which we in the West have been dabbling for over half a century, is called in some places in the Orient *Hatha Yoga*. It has been known and practiced there for ages by all classes of the people. The existing moral, physical and material condition of Oriental peoples is a visible and standing witness of the results of this form of "psychical research." Europe had a long spell of it in the middle ages, and savage and degenerate tribes everywhere and in all times have been devoted to this sort of "magic." Whenever and wherever it has sway, degradation and destruction follow inevitably.

On the other hand, there is another kind of yoga. It has a name and that name is *Raja Yoga*—the Kingly Science. But just as the noble word Spiritualism has been corrupted by applying it to practices and fruits which are anything but spiritual, so Raja Yoga is more often than not the name assumed by the practitioners and victims of what is in fact hatha yoga.

In all the ages of the world's history and tradition Raja Yoga has been known and assiduously cultivated, but by the few. From time to time its genuine Adepts have mixed with mankind and given demonstrations of "the unexplained laws of nature and the psychical powers latent in man," by means both of phenomena and philosophy. Some have worshipped them as gods; others have feared them as devils, and they have invariably been followed by generations of pretenders and mediums. Few indeed have been those who have followed straitly the path indicated by these Adepts as the sure and only road to the knowledge and powers possessed by Them.

One thing is certain: Granting that such Adepts exist and that men can evolve to their state, humanity at large has never profited by their teaching or example. They are not known, and they can not be found out by any of the methods of the schools of science,

the creeds of the sects, any more than by the practices of hatha yoga. The true Raja Yoga has never been exposed by the only ones qualified to do so—that is to say, by its practitioners themselves. It is safe to say that the inquisitive will never be able to spy or pry into its secrets. Yet just as certainly is it safe to say that the fact of its existence has never been made a secret, nor have its professors ever withheld their guidance and instruction from any who complied with the *sine qua non* conditions precedent to its acquisition. As one of them wrote but yesterday in *their* calendar:

> Every earnestly-disposed man *may* acquire such powers practically; that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can.*

Practitioners of the true and genuine *Yoga* exist today as always, in the West as in the East, but they would no more submit themselves as "subjects" for experimentation by our professors and scientists than would a civilized man submit himself to the "experiments" of a tribe of savages or its "medicine men." This is said with all respect and in no invidious sense whatever. It is merely a phrasing of what is an actual fact in supernature—supernature at all events, so far as Western knowledge is concerned.

The practitioners of the real Yoga are philanthropists in the broadest sense of that word. If they could see any beneficent purpose to be served by making their knowledge and powers accessible to Western experimenters on terms prescribed by those experimenters, they would certainly have done so long since. They have never denied their ability or their willingness to teach—*on their own terms.* What are those terms?

Moral fitness. Why should those whose knowledge and whose humanitarianism are alike complete, succumb to any inducements to assist the Western world to commit suicide any faster than it is already doing on its own account? Their reason for silence is the same as must have been the silence of Christ when Pontius Pilate asked him, "What is Truth?" If Pontius Pilate would not *practice* the truth he already knew, if he, in moral weakness, misused his high office as the high priest, in moral wickedness, misused his, of what avail? Those in high place in the public esteem today no more recognize their responsibility as leaders of mankind than nineteen centuries ago. Many are those who now see the frightful consequences already visited and those still in entail for humanity, but when brought face to face with their own major responsibility for those consequences, deny it and disclaim it. The modern student of science, physical or metaphysical, is ardent in the "pursuit of knowledge," *i.e.*, powers, control over Nature's finer forces, while rejecting any and all responsibility for the abuse and misuse of those powers once they are made accessible.

Suppose it is assumed that there actually exist those psychical and psychological powers in which Western investigators are so acutely interested, and that there are practitioners of those powers whose knowledge is as exact, to say the least, as "exact science," what then? Shall they disclose this now occult dynamism to a world that only knows how to make selfish and destructive employment of the powers and forces already wrested from nature?

In very sober truth there is a *sub*-nature as well as a super-nature (as nature is known to us), and the methods in vogue in the West lead only to subnature—mentally, morally and spiritually, as well as physically. We have to remember that the same grain that makes food can also be converted into alcohol. Grain converted into food can be called by analogy supernature, and when made into poisons or intoxicants, subnature. Shall those whose sole motive for existence is philanthropy, show us how to brew still deadlier and swifter potions out of what should be the bread of life spiritual no less than life physical?

True Occultism does not proceed in that fashion. What has been done already has changed lethargy, indifference and incredulity regarding the psychical nature of man, into a keen and ardent curiosity to explore. The intellectual leaders of the race, the intelligentzia of every land, are awake as they have not been awake in many centuries, to the *reality* of "occult powers." So far, so good. Second, the philosophical and moral rationale of their acquisition has been made accessible to all who seek. There is the existent deadlock, which the West, to speak accurately if not euphemistically, is trying with might and main to pick. This is the real problem before Western psychologists today. The subject is one of surpassing importance. Nothing would please the great Masters of the Wisdom-Religion more than to see competent and serious University men approach the "third object" of the Parent T.S. in the right spirit; and "right," in this case, means the only attitude on which any measure of success can ever be predicated. That attitude is Brotherhood. Not the brotherhood of sectarianism in religion, of the scholastic in science, of nationalism in statesmanship, any more than the "brotherhood" of current socialism, but the Altruism of enlightened unselfishness—the "first object" of the Parent T.S.

However highly he may be endowed in an intellectual and worldly sense, unless both the philosophical and the ethical aspects are accepted as absolute and fundamental pre-requisites to any approach to psychic development or experimentation, there can be nothing but failure or ruin for the student.

ON GETTING READY

IN all transactions of life, in work or play, in business as in sport, by constant practice men prepare themselves. "We must get ready"—is the refrain heard on every side. The student-server of Theosophy also realizes that he has to prepare for growth, and perceives the fact of growth through service. In gaining this perception and in practising, inevitably because naturally, he makes mistakes. The ways of the higher life are so different, the mode of inner unfoldment at such variance with the methods of what is called modern progress that invariably there ensues waste of time —the most costly of all commodities in any market.

It is necessary for us to seize certain ideas which facilitate our endeavours at preparation. The very first of these is like a mirror in which we can measure the stature of our growing inner nature. *The spiritual life is not one of stable rest but of increasing creative activity which begets real joy.* Do we feel, in an ever increasing degree the enjoyment of life, the happiness of work? In all things and at all times do we feel naturally, that is without an effort, the uplift which wells up within the sanctuary of our being? This is the test. We are apt to judge ourselves from the praise or blame which others bestow; we often value our work entirely in the light of the reputation which it evokes;—this is not the test. Spirit-unfoldment registers its strength in light to the mind, repose to the never-ceasing consciousness. If our thoughts and deeds enlighten our own minds, bring peace and joy to our own hearts, they are the natural expressions of the inner light. Discontent, human or divine, proceeds from absence of bliss, Ananda, which is the very nature of Buddhi. In the former there is a total eclipse of the Light of the Spirit; in the second there is a partial one. From the shadows cast on the surface of daily life, by the objects of the two worlds of thoughts and actions, we can know their natures and also the strength and profundity of the radiation of the Divine Soul.

The affinity subsisting between our inner and outer natures provides the second of the rules for our consideration. *Reliance on Atma grows with the denial of Ahankara.* In that word "denial" lies one of the main practices of the life of the warrior-soul. The life of the senses gives birth to Egotism. The powers and forces of mind are prostituted for the gratification of desire in all the relations of life. The marital tie, sacred and beneficent, subsists between mind-powers and the Human Spirit, divine in nature. What happens in modern society is symptomatic of what takes place in the life of many a student of the Wisdom. The debasing of the marriage life so rampant in our civilization flows from the same archetype whence emerge the divisions in individual life whereby

we live in turns, the lower animal and the higher divine lives. Between the two, however hidden or obscure, there exists a sure relationship which is expressed in the second rule we are examining.

In preparing ourselves for the Path of Holiness we have to practise denial of ahankara-egotism by a constant appeal to Atma, the God within. Thus *Self*-reliance grows. Atma is altruistic, in the small man as in the large universe. It is everywhere because of its altruistic nature. To rely on It is to see in true proportion the multitudinous effusions of ahankara-soul, the lower self. The light of Atma enables us to determine the real values of the different component parts of the lower-self.

Hence contemplation becomes necessary on this: *the pure Heart pervades not only heaven but hell.* The descent of Jesus into the nether regions is a dramatized version of the psychological experiences every neophyte goes through. In the conquest of flesh, in the holy crusade, the *Jehad* of the Sufi, pure Atmic altruism pervading the field of battle subdues both good and evil, heaven and hell, and rises above them both, superior to both. One of the pairs of opposites, pleasure is often mistaken for Bliss for the same reason that the lower self and ahankara is mistaken for the higher self and Atma. In getting ready, the Light of Atma which is Bliss, the Love of Atma which is Wisdom, the Labour of Atma which is Sacrifice have to be seen as superior to the pleasure, the knowledge, and the activity of the lower self. With this perception comes the strength to "slay," that is, regenerate the animal-man.

The alchemical power to transform the baser metals of the lower self into the gold of the higher abides in the Heart of man. This mighty Shakti-Power, lies dormant and asleep—a coiled Dragon of Wisdom. Elsewhere in the human constitution is the venomous snake of self, that eternal foe of every aspirant to Wisdom and Altruism. But snake and dragon are of the same species and so the injunction—*"be merciful to the foe; against its treacheries be on guard."* To subdue the lower by avoidance of causing irritation to it is skillful action. The two characteristics necessary for this enterprise are a sense of humor for the foibles of the lower self, and a never-failing watchfulness over its insidious ways.

In this holy war of regeneration the purifying power of knowledge has to be used. This is where Theosophy, as a body of knowledge, sure and infallible, founded and reared on the accumulated experience of the race, enters. Every decent-minded individual wants to better his life; many an enthusiast is willing to practise rules of conduct which will bring success to him. But very few indeed study the science of the soul, even theoretically, for the law of reliance on Atma by the denial of ahankara frightens or discourages them. Those who mentally understand the teaching often lapse into old ways and modes of denial of Atma and reliance on

ahankara. Time is not allowed, such is the rushing nature of our race, for the assimilation of what is studied. The spontaneous generation of the Dragon of Wisdom in the cave of the Heart can take place only in the passage of time. If in that period we are disturbed by events or are wearied to disgust with things, we identify ourselves with those events and things. "Kala (time) alone survives yama (death)—Atma (Self) is made of Kala (time)."

To be the better able to help and teach others we should use time to study, and let time use us for the process of assimilation. Thus yoga with Time is achieved.

Knowledge in the passage of time will purify the lower self of its dross and give birth to compassion by the aid of which others can be truly helped. Compassion replaces Knowledge with Wisdom, makes all action sacrificial, all existence blissful. Thus yoga with Space is attained.

By study of Theosophy we acquire Wisdom; by the practice of Theosophy we acquire Compassion; these two lead to the attainment and realization of the Bliss of the inner life. To be blissful, to be compassionate, to be discerning—these constitute the eternal triad of preparation for the life of spiritual service. In this attempt, speaks the Teaching,—*"Beware of settled security; it leads to sloth, or to presumption."*

Desire for Chelaship*

Question—Do the Masters know one's earnest desires and thoughts? I desire to become a chela in my next incarnation. What effect will it have upon my condition and environment in that life? Is my desire forgotten or lost, or is there a record made of it?

Answer—The effect of a desire to become a chela in the next incarnation will be to place one where the desire may be probably realized. Its effect on the next condition and environment depends on so many things that no definite reply could be given. If the desire be held determinedly and unceasingly, the goal is brought nearer, but that also brings up *all* the karma of the past, thus precipitating an immense conflict on the individual: a conflict which when once begun has only two ways of ending, one, total defeat, the other, success; there is no half-way. As Dante wrote, "Who enters here leaves hope behind." Therefore, in general, the next life, or rather the life of a chela, while full of noble possibilities, is a constant battle from beginning to end. As to times and periods, it is said in the East that when the probationary chela steps on the path he will reach a goal in seven births thereafter.—*W.Q.J.*

**The Theosophical Forum*, November, 1889.

GENIUS*

"Genius! thou gift of Heaven, thou light divine!
Amid what dangers art thou doom'd to shine.
Oft will the body's weakness check thy force,
Oft damp thy vigour, and impede thy course;
And trembling nerves compel thee to restrain
Thy nobler efforts to contend with pain;
Or want, sad guest! . . ."—CRABBE.

AMONG many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être,* the causes of its excessive rarity? Is it indeed "a gift of Heaven?" And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then, only this alternative: to agree with the believer in a *personal* god "to refer the appearance of every single individual to a *special act of divine will and creative energy,*" or "to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law."

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—"the faculty of growth"; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, *its vehicle,* which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelar deity, a Spirit whom they called *genius.* The substance of this entity, to say nothing of its *essence*—observe the distinction, reader,—and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance "is not here"—

"For what you see is but the smallest part . . .
But were the whole frame here,
It is of such a spacious, lofty pitch,
Your roof were not sufficient to contain it. . . ."

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego,* which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends

*This article by H. P. Blavatsky is reprinted from *Lucifer,* Nov., 1889.

of the great Life-Cycle.** This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former —the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact. "From the DIVINE ALL proceeded Amum, the Divine Wisdom . . . give it not to the unworthy," says a Book of Hermes. Paul, the "wise *Master-Builder,*"* (I *Cor.* III., 10) but echoes Thoth-Hermes when telling the Corinthians "We speak Wisdom among them that are perfect (the initiated) . . *divine* Wisdom in a MYSTERY even the *hidden* Wisdom." (*Ibid.* II., 7.)

Yet, to this day the Ancients are accused of blasphemy and fetishism for their "hero worship." But have the modern historians ever fathomed the cause of such "worship!" We believe not. Otherwise they would be the first to become aware that that which was "worshiped," or rather that to which honours were rendered was neither the man of clay, nor the *personality*—the Hero or

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**The period of one full *Manvantara* composed of Seven Rounds.

*A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the *exiled* "god" *within* that personality. Who, in the profane world, is aware that even the majority of the magistrates (the *Archons* of Athens, mistranslated in the Bible as "Princes")—whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged "worship"? Verily was Paul right in declaring that "we speak wisdom . . . not the wisdom of this world . . . which none of the *Archons* of this (profane) world knew," but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies the language of the Initiates and their secrets no *profane,* not even an "Archon" or ruler *outside the fane* of the sacred Mysteries, knoweth; none "save the Spirit of man (the *Ego)* which is *in him.*" *(Ib.* V. II.)

Were Chapters II. and III. of I Corinthians ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many, hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero-worship. And it would learn that if the streets of the city that honoured one such man, were strewn with roses for the passage of the Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius—*when combined with virtue*—in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine *Ego* whose jailor thou art, Oh man of matter!" Thus, that which we call *deification* applied to the immortal God within, not to the dead walls or the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the

things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in blooming forth as *genius,* in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing, and bare rocks on the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden irruption. On the other hand artificial genius, so often confused with the former, and which in truth, is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual—*i.e.*, each may be made to serve two ends, evil as well as good—so will artificial genius betray itself. Born out of the chaos of terrestrial sensations, of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius,* so called, back into its own primordial element, which is chaos again, or *evil,* or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star the Divine Soul and mind, or what we call *Buddhi-Manas.* The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius—

> "If not protected, pruned, and fed with care,
> Soon dies, or runs to waste with fitful glare—"

—can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness. It is not the direct light of the *Manasa putra,* the "Sons of Wisdom," for true genius lit at the flame of our higher nature, or the EGO, cannot die. This is why it is so very rare. Lavater calculated that "the proportion of genius

(in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions." This is indeed interesting, though not too complimentary to *human* nature, if, by "genius," Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, "protected, proved, and fed," and not the genius, we speak of. Moreover such genius is always apt to lead to the extremes of weal or woe him, through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom human genius is made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and *tatwas* to gravitate toward the lower quaternary than to soar to its triad—modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form—the "one in ten millions." Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. "Genius, requires cultivation," says one; "Genius is vain and self-sufficient" declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an "inflammable constitution," will even show it "a prey to every passion but seldom delicacy of taste!" (Lord Kaimes.) It is useless to argue with such, or tell them that, original, and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric; though always *sui generis;* and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its due in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitionally a true "great

soul" full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is proven on their own admission. It seems a long time since in the XIII. century the "Angelic Doctor" snubbed Pope Innocent IV. who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that "the age of the Church is past in which she said 'Silver and gold have I none!'" "True," was the ready reply; "but the age is also past when she could say to a paralytic, 'Rise up and walk.'" And yet from that time, and far, far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon on the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State *impossible* on Christian Principles."* Hence—no Christ-like (or "Buddha-like") way of life is possible in civilized States.

The occultist then, to whom "true genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a "soul" in him, is the vehicle of (a) genius, will appear supremely absurd, even to believers, while the materialist will fall foul of it as a "crass superstitition." As to the popular feeling—the only approximately correct one because purely intuitional, it will not be even taken into account. The same elastic and convenient epithet "superstition" will, once more, be made to explain why there never was yet a universally recognized genius—whether of one or the other kind—without a certain amount of weird, fantastic and often uncanny, tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called *uneducated* masses, just because of that lack of sophistical reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

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*See "Going to and Fro" in *Theosophical Activities*, 1st Article.

. . . "the weak to bend, the proud to pray
To powers unseen and mightier than they. . ."

This is now called SUPERSTITION. . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these "phantoms" prove in no wise that that "darkness"—which is only another term for the *invisible* and the *unseen*—is really empty of any *Presence* save our own. So that if in its exaggerated form, "superstition" is a weird incubus, as a belief in things *above* and *beyond* our physical senses, yet it is also a modest acknowledgment that there are things in the universe, and around us, of which we knew nothing. In this sense "superstition" becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the too-learned wiseacres that there is nothing "nothing whatever, in that darkness;" nor can there be anything since they, the wiseacres, have failed to discern it.

E pur se muove! Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine causa.* Genius and undeserved suffering, prove an immortal Ego and Reincarnation in our world. As for the rest, *i.e.*, the obloquy and derision with which such theosophical doctrines are met, Fielding—a sort of Genius in his way, too—has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that *"If superstition makes a man a fool,* SCEPTICISM MAKES HIM MAD."—H.P.B.

DISINTEGRATION BY ADEPTS

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and are preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form—a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, *i. e.*, once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahma, the Universal Principle.—From *The Theosophist,* 1883.

LIVING THE LIFE

DEAR COMPANIONS:

Yours of 2nd is here. I should like to meet your Mr. C——. The statement that Theosophy "believes" in anything needs straightening out. There are a lot of self-satisfied Theosophists who never use the word Theosophy, Reincarnation and Karma; yet who would doubtless call themselves Theosophists. The excuse generally given is that Theosophy has been "discredited,"—as if such a thing could ever happen. It is no doubt true that many people calling themselves Theosophists have by their folly given false impressions of what Theosophy stands for and means, but that should induce in all Theosophists more strenuous effort to correct the falsities and put the philosophy in its true light. If there were more Theosophists of the latter kind there would not be so much of false impression; so the moral is to swell the number, instead of helping the enemy by withdrawal—retreat—the course of the ill-informed, the coward and the traitor. What he should have said is that some Theosophists or members of the Theosophical societies believe in a big being—the Logos—in the sense that he implied. But he may have the wrong conception of what they believe, and may be imputing to it his own belief and misunderstanding of it. There is a wide difference between "big being" in the sense of a "personal god,"—and the Logos as set forth in the Secret Doctrine, as a "being"; between the conception of "Jehovah" of the Bible and the churches, and the Logos as a collection of beings of many grades *in posse*—considered as a being only because assembled together in one stream of evolution, and necessary to each other for further experience.

No doubt there is a school of "Occult Arts" in the Catholic Church (as he says) but there is certainly not a school of Occultism in the sense of the Lodge of Masters. It is not only not probable but impossible for a school whose motive is selfish in basis, to acquire spiritual powers of the highest order. "The least taint of selfishness and the spiritual is turned into the psychic and dire are the results." One might remain in the Catholic or any other church and be a Theosophist, but it would mean that he was only ostensibly a Catholic. One might be there with knowledge and for some purpose other than perpetuating that malign system. To be really and truly a Catholic and a Theosophist at the same time, would be like going in two directions at the same time.

His saying that H.P.B. made mistakes is a pitiful attempt to drag her down to the level of his own ignorance. It might very well be that she (He) purposely laid herself open to a charge of errancy in unimportant things, in order to prevent dependence upon her "as a person," but I for one do not believe that she made one single "mistake;" but that everything that she did was intentional,

and with a beneficent end in view. It does not make any difference what A—— or Mr. C—— said about H.P.B.; the value of both are identical—guesswork. "Those who do not understand her had best not try to explain her; if they find the task she laid down too heavy for them, they had better leave it alone." These are Master's words and their repetition at times would help to eradicate wrong impressions.

It is quite true that we may be too insistent in speaking our beliefs in regard to H.P.B. and W.Q.J., for that course followed incontinently would serve to arouse opposition in some and a supposition in others that belief in Them was a *sine qua non;* either of which would defeat the end in view. One's own conviction may be given when found advisable, and the reasons for it presented; just as in the "Ocean," the Masters are presented in the very first chapter; for without Them as the Custodians of Ancient Wisdom, to what could we assign the existence and appearance of Theosophy? It is the Message that the world needs, and in consideration of that, the question as to who brought the Message naturally follows. Understanding of the Message brings a comprehension of the nature of the Messengers. Before something of that understanding is arrived at H. P. Blavatsky and William Q. Judge would be considered as "just people like ourselves," and as liable to error.

The kind of Theosophical education that is needed is one that will not feel bewildered by any turnings aside of individuals no matter how high or advanced they may appear to have been. All prate about the "original lines"; what are they? Well, W.Q.J. wrote after H.P.B. had gone, that we must go to Her and the Master's *letters* for the "program." It is not laid down in schedule form, but it is there and can be found by anyone who is *anxious* to follow the program. The course of the Theosophical Society and Theosophists all along gives evidence that it is possible to drift onto some sandbank of thought, some *finality,* and stay there even when exceptional opportunities had been had, and a great advance in knowledge had been gained. In some this has been in the opening up of the psychic side, but all in a good way.

Well, it does not do to be "cock-sure," but to be ready ever to revert to the Source, the Message, the plan as far as outlined; with that readiness, every new development, event or change, whether in persons or things, is taken into consideration in relation to what has been *recorded.* If "intuitions" do not accord with that, then it is wise to stick to what the Messengers laid down. The mysteries of lower Manas are great and many.

I must stop now. Good night, blessings to you and every success.—*R.C.*

THE DISEASE OF THIS CYCLE

AS years roll by the prophetic vision of H.P.B. justifies itself. Numerous scientific discoveries, archeological finds, and political upheavals show how clearly she perceived the future, part of which is now the present. There are two factors connected with this phenomenon to which the attention of the modern Theosophical student has to be drawn. First, there is a general lack of enquiry on the subject of the mode and the method of her power to prophesy. Secondly, there is a curious neglect of all her many and unequivocal warnings on the subject of psychic powers, their lures and dangers, and their emergence on the surface of modern civilization under Karma and in accordance with cyclic law.

Recent developments in organizations named Theosophical and of individuals who call themselves Theosophists and who claim inspiration from the Masters and the Comrades of H.P.B. are but the signs of the working out of that Karmic and cyclic law. We find ourselves today surrounded by two classes of psychically deluded mortals—one which is aware of the existence of H.P.B.'s teachings and of the philosophy of Theosophy; and second, a large number of people who do not even know of the existence of what the Masters taught through her. In a very real sense there is little difference between these two classes, for neither know the teachings of H.P.B., though their respective moral responsibility is indeed different. The guilt of the former is vastly greater than that of the latter, who for one reason or another have not contacted the philosophy of Theosophy or any of the institutions that use the name of H.P.B., her Masters and their teachings, but who are false to them all three.

The disease of our cycle is that of Psychism. The inner nature fecundated by cyclic processes unfolds itself and because people are unaware of the laws of health and growth they fall prey to the psychic disease. Among them are those people who belong to the first of the two classes, who calling themselves Theosophists and using Theosophical terms and terminology are breeders of a species of psychic germ which can be well compared to the deadly white ant of India. These creatures have all the semblance of the honest and busy bee; they work in community; they toil for their queen-leader; but while the bee gathers honey, sweet and nourishing, from fragrant flowers dancing in the open sunlight of a garden, the white ants work in darkness underground and live by destruction. The so-called Theosophists who take the names of H.P.B. and her Masters while preaching and practising contrary to what she and they taught are at once blasphemers and spreaders of psychic poison which destroys. The abuse of Sacred Names entailed in their claims is dangerous to ignorant but innocent men and women.

These fall prey to the claims of egotists or exploiters or both. From time to time this journal has taken notice of such claimants to the throne and the sceptre of H.P.B. Such men and women have not to be judged by their own claims, innuendoes, proclamations or messages transmitted by themselves in the name of H.P.B. and Those who stood behind her. These "successors" of H.P.B., these "revisers" of her *Secret Doctrine,* these claimants who deceive themselves and others by their boasts of contact with Thibetan Masters, are a menace in the new era which the swing of the cycle is now opening. All of these have to be examined and judged in the light of the Immemorial philosophy of Theosophy. H.P.B. herself advised her pupils to treat her own phenomena, teachings, and life-activities thus. All true students and lovers of the Wisdom must do likewise ere accepting new messages, teachings and claims.

H.P.B. has left her Will and Testament behind her—more precious because more enduring than her very physical presence when she lived in this world of mortality. By her Will and Testament the claims to her inheritance have to be examined. In this Will and Testament numerous statements on the nature of psychic pronouncements and pronouncers are to be found. All such remarks and hints and unequivocal directions should be heeded by enquirers. Those who even in ignorance support the propagation of the psychic disease by aiding with money and otherwise these psychics incur a grave Karmic responsibility. Let such be warned in time lest they burn their fingers playing with "cosmic fire." For all such a clear direction was given in the early days by no less a Personage than the Mahatma M.:—

> There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and those who are *unwillingly*—blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained—concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg and "Fern"—no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

This is one of the most important and outstanding messages of the Mahatmic letters which unveil the Plan and Method of the work of the Lodge of Masters as a body. How many readers will perceive this? How many will truly apply the strictures of the Blessed Ones on religious and psychic practices and study of dubious subjects? How many will make note and follow in sincerity the ever-emerging injunction to leave tangential paths alone, and follow the *one straight Path?* Every psychic experience, every psychological

vision, in church or at séance in connection with the dead, is a serious pitfall; but how many will learn from the comments on Stainton Moses and Eglinton? People are apt to regard other people's invisible visitors as spooks, but their own as angels; when spooks appear at spiritualistic circles they are spoken of as the work of the Devil by the church, but spooks in cathedrals are angels of light from God Himself! The wave of psychic influence is working its havoc, but alas! how few they be who see it. This time last century Masters were preparing to fight the coming rage of mediumism. In this century we are now face to face with a more vital danger—for individuals in large number are fast preparing themselves to become their own mediums. Automatic writing, planchette, slate-work, and a dozen other forms of psychism, and psycho-physiology are working havoc—and most know nothing about it! Psycho-analysis is waking to full power the dregs of sex-mania which have been lying fallow, and thus has been broken the wise rule—let sleeping dogs lie. Neo-psychology is producing quaint tests to measure the depth of Manas—in boys and girls and employees. Medicine is fast drifting into the old curse of magic which worked with blood and glands. Verily, what can save our humanity, but the consistent philosophy of H.P.B. and her Masters?

Our responsibility increases as the corrupting forces of psychism increase. The real students of Theosophy are few and far between and solidarity among them is very necessary. That unity can result only from similarity of aim and purpose for Theosophical service, and they in their turn depend upon identity of Teachings. Masters, whatever their domicile, are practitioners of a *single* philosophy, of a precise science, of a unified system of knowledge, which is *not* growing or evolving. Its teachings are all fully codified, tabulated, arranged. H.P.B. laid stress on this.

The first step is to study the recorded message of H.P.B. and in its supernal light accept or reject claims and claimants. Said H.P.B. "you are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

Having struck this note of warning for the protection of the innocent, and indicated the way to be pursued by the enquirer and the beginner, let us make an earnest and a sincere appeal to those who knowingly or unconsciously blunder into abusing the names of the Great Teachers, Their Lodge and Their Holy Science. If they and their poor prey will but peruse and reflect on the section entitled "The Abuse of Sacred Names and Terms" in H.P.B.'s *Key to Theosophy* (pp. 237-240) they all will feel, if they do not yet perceive, that theirs is not the Path that leadeth to the White Light of Occultism.

AMONG FRIENDS

FOLKS," said the Judge after lunch, "I unearthed a hidden chapter in the life of our fighting man today."

"Yes?" said Mother inquiringly, while Captain Blunt cocked an apprehensive ear.

"It would seem," said the Judge, "that he was not always known as a titled militarist."

"Nor would be now, if some of his friends didn't seem so excessively fond of said title," snapped the Captain.

"Peace, brother," said Mr. Browser. "*You* were quite fond of it once; it's our turn, now. Let's have the story, Judge."

"Well, an earnest inquirer 'blew in' today, who first heard of Theosophy from our Captain, and the gentleman lifted the curtain upon the following scene: A sullen expanse of midnight sea, occupied by a convoy of darkened transports—action centers in a little deck cabin, all outside openings sealed tight, no lights save an occasional ghastly blue glimmer to add new darkness to the night. All the foul air from three thousand men was pouring up from the depths to settle against the upper decks. In this cabin, four wretched non-coms, McGann, Jones, Blunt and Smith, were lying with noses against the anything but clean floor, sniffing at the occasional trickle of comparatively decent air which stole under the outer doors and felt its way along the floor—conditions which one would expect to dampen the ardor of the most enthusiastic Theosophical propagandist." The Judge paused, with a half-smile at the Captain, whose eyes held that look of "old, unhappy, far-off things."

"Pruning the conversation of its most colorful expressions—unfortunately but necessarily—the following ensued—at least, here is the way my visitor told it:

"Blunt," said Sergeant McGann, "you always say we can't get anything that's not coming to us. What particular crimes did we commit to get slung into this kind of hell? Is it a sin to fight for our country?"

"Sin, my benighted friend," replied Blunt, "is merely a convenient term for the things other people do. The sooner we get this sin and punishment idea out of our heads, the sooner we'll begin to understand what it's all about. What has an Absolute, Impersonal, Immutable Universe to do with this purely human—and often purely infantile—distinction between righteousness and unrighteousness, cleanness and uncleanness?"

"Whattaya mean?" said Sergeant Jones, suddenly sitting up. "Ain't there no difference between good and bad? Is a Hun and

everything he does as good as us and what we do, no matter what it is?"

"Come down out of the ether, Mr. Jones," replied Blunt, "and lie down once more that the better air may assist me in arousing such small intelligence as Karma, through the agency of heredity, environment, and natural cussedness, may have endowed you with—"

"Gentlemen!—er, I mean, men!" broke in Smith, "My head aches! ("Oh, *boy,*" chorused the others) and I'm in no mood for conundrums. Talk sense or we'll *all* go crazy! Blunt, for the love of Pete, if you understand what you're trying to say, come through!"

"Well," said Blunt, "It's a matter of spiritual mechanics—action and reaction equal—*you* understand that, McGann. The Universe is in a state of eternal balance as a whole—how could it be otherwise? The Eternal cannot act. Actions arise *within* it and simultaneously with every act, mental, moral, or physical, arises a state of strain— the whole Universe is thrown out of balance. Consequently, until balance is restored, the weight of all manifestation rests on the disturber according to the magnitude of the disturbance. Every action means sensation, every sensation, and consequently every action, has its opposite. To human beings, those actions which lead to pleasant sensations are 'good' the opposite 'bad.' Knowledge consists in finding out what sort of action leads in the end to happiness for the greatest number. And that action, for days, or for years, or for lives, may be pain for the actor who sees farther than others; who does not care for the results of the hour, but follows the 'small old path which leads far away;' who desires liberation, spiritual bliss, eternal happiness, as much as anyone else, but is willing to go through whatever is necessary to help others. And that is the way to find out what is meant by 'that which is like poison at the beginning, and is like the waters of life at the end'."

Silence fell, save for the surge of the restless waters and the pounding of the ship's engines.

"Blunt," said McGann suddenly, "Just how far have *you* gone on that path?"

"Well," said Blunt, slowly, "One who *knew* where the rest of us study, One who *lived* what the rest of us talk about, said 'Follow not me nor my path, but the Path I show.' Her path was a nobler one than any of us can imagine, but every man's path must be his own, for he *is* his path. Anyone who tries to follow my particular trail, or that of any other particular person, will be badly deluded. A Theosophist who *is* a real one—and few of them get suspected of it—is likely to be no different from anyone else except that he *knows* he is mentally and morally sick and is trying to cure himself, while the other fellow either *likes* being sick or can't diagnose what's

the matter with him. And if he *really* tries to cure himself, he keeps unearthing so many hidden cancers that he has his hands full without concerning himself with other people's moral illnesses. Your question is therefore *out:* first, because the answer would do you no good; second, because I don't know the answer; and third, because it's none of your business anyway. And there goes 'Stand-to', " he added suddenly, as the sinister tone of the alarm-bell thrilled through the depths of the ship. "Let's go!"

"Well," said Sergeant Smith, "if that long-expected torpedo gets us this time, you'll find out the answer!"

"Find out nothing," roared Sergeant Blunt, as they were engulfed in the surge of khaki streaming for the decks. "The only place you find out anything is doing your duty right here and now. This revelation-after-death stuff belongs to the old personal-god idea. We're all likely to find ourselves in Kama-Loka any minute, and if we do, for heaven's sake don't go there hugging that tin idol."

"Now," said the Judge, as the family chuckled, "I know all this sounds like fiction, and fiction poorly put together at that. My informant gave me no credentials, and I am afraid his acquaintanceship with the Captain does not add to one's confidence. Nevertheless, just such a discourse, with its weird mixture of noble sentiments, hard common-sense, slang, and nonsense, is about the kind of thing which happens oftener in real life than the nice, consistent dialogue of fiction.

"I have often wondered what the Captain was like in his military days, and this seems to throw a light on it—why where is he?" The subject under discussion had vanished at some undetermined point of the recital.

"Anyway, whether wisely or rashly," concluded the Judge, "he *worked;* and it is not so much what we do, as the spirit that moves us, which brings us at last to that high ground where we can see clearly, and therefore work both wisely and well. It is not what we *have* been, but what we are, and what we are doing with what we are, which counts. The very existence of Masters of Wisdom is a living embodiment of that truth."

The True Position

A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a partizan.—*H.P.B.*

"JUNGLE FEVER"

THERE comes a time in the life of every Disciple—and all students are Disciples once they have recognized within themselves that there is a Higher Life—when a sort of disillusionment pervades the nature. Instead of pressing eagerly on, or waiting with equanimity for the moment to proceed with their journey on the small, old Path, they hesitate and falter. Looking about for the old and familiar landmarks, they discover that these are no longer comfortingly at hand. A species of panic supervenes. They look back down the years of their journey of life—for that is what the Path *is:* the journey of life as the Pilgrim searches out Himself —and see far behind the old, well-loved monuments and mile-stones, the old lures and attachments and environments—physical and metaphysical—of other days. And they discover that an abyss, deep and impassable, has opened up behind them, so there is no retreat—no going back. It is then that panic comes—a sort of an inward running in circles—as with a man lost in the forest; or with the lost desert traveler who strikes out at his would-be rescuers, mistaking them for foes.

This condition is the common lot. Its manifestations vary with the mental and psychic idiosyncracies of the Disciple. Those who do not know it by experience have not traveled far on the Path. But there are many students who are presently suffering in this area of disillusionment without being fully aware of it. They are there but do not know it, because they have not worked out their latitude and longitude for themselves—have not rationalized their condition. Once this is done, the Disciple is on his way out and on; and though many a time as he proceeds on his journey he will feel for the moment the old sense of panic—the "lostness" in the jungle of passions, desires, doubts and fears—the assurance born out of the travail which preceded his first self-readjustment and consequent orientation reasserts itself. He cannot un-know what he knows, nor lose the spiritual strength he has gained by his successful wrestling with the personality. His stamina is such that it will not permit him to remain "off-balance" for long; so he laughs at and with himself, effecting a speedy readjustment—and listens to the song of life. He knows that he will never turn back, whatever wanderings, stumbles and falls may temporarily engage him.

But what of those who are in the "jungle" and unaware of it?

The whole of a life's experience is a series of pictures. Even words, however plain, are but symbols; and the ideas which their groupings are intended to convey are so many allegories. Knowledge does not consist in perceiving them, but in their *understanding.* "Metaphorical writings" are an effort to express inner experience in

terms of *form*. It is only because we are all somewhat alike that this can be done at all; and the fact that no two are quite alike accounts for the difficulty we experience in our communications. Is it any wonder that the highest development of knowledge consists of being able to enter into another and see what he sees as he sees it—feel what he feels as he feels it? All this talk of "Discipleship," the "Path," "Initiation," and the like, is obscure, esoteric, provocative, unsatisfactory—how could it be otherwise? Things metaphysical cannot be described in terms of things physical; that is why correspondence and analogy have been prescribed by the Teachers as the sole process by which comprehension may be had.

So to those students now in the "jungle" the usual cryptograms are fairly maddening—often worse than meaningless. Even the exact words, spoken in a significant way often fail. "Just what do you mean?" they ask in puzzled irritation. And when other moulds of expression are sought and found, they are considered merely masks again. "Book definitions" provide only another set of synonyms; they do not explain anything.

Can the symptoms characteristic of the period of disillusionment be outlined; and would some consideration of their nature tend to awaken some students now wandering in the "jungle" to their condition? Each reader must make his own applications for himself and to himself. The judgment-seat is in each one's own nature—*is* that imperishable nature in fact. No one is wise enough to judge another; but actions may be examined. Here are some symptoms. All active students have, or will have, some of them.

Characteristics of "jungle fever," together with some prescriptive suggestions:

Indignant and seemingly sincere repudiation of the suggestion that anything is the matter with him—this is the common and primary symptom. Patient displays unerring precision in pointing out defects in fellow-students, things, institutions, men and methods. *Prescriptive suggestion:* Since everybody has *something* wrong with them, that must be a common attribute of humanity. Can it be that I have arrived at such an eminence? If so, how does it happen in a lawful universe that I remain in this mundane sphere?

Dissatisfaction with environment, physical and metaphysical. Others are so "free" and favored, have had better early advantages. "If only circumstances were different—." *Prescriptive suggestion:* Careful examination of the true situations of most of the "others" would disclose inhibiting circumstances as great as those which surround the patient.

"Nobody understands me." *Prescriptive suggestion:* This is the well-known "superiority complex." Is it not curious that although the patient can understand everybody else, nobody can

understand him? *Intelligent* action can be universally understood. Can it be . . . ?

"I was so happy before I came into Theosophy." Longing for the old irresponsibility, old pleasures, old self-indulgences, old points-of-view. *Prescriptive suggestion: Was* I happy? If so, why was I searching—and why did I "come in?" *Were* those old days, when I was living through them, lovely and care-free? A child has to grow up, and who would be a child again? No sorrows and griefs are so poignant, even if evanescent, as those of a child. I can still enjoy pleasures—more intelligent ones. The very essence of progress is *change.*

Disbelief in the sincerity of others. *Prescriptive suggestion:* Am I the only sincere one? What basis have they for belief in me?

"My abilities are so slight." This is usually not sincere, but a pose to one's self, an excuse for laziness, and cloak for jealousy. *Prescriptive suggestion:* Sustain with equanimity the feelings engendered within when somebody takes you at your own valuation.

"Theosophists are so cold and unsocial." *Prescriptive suggestion:* Outward gush and inner warmth do not manifest similarly. If your Lodge atmosphere is cold, the one who feels it is thereby elected to inject a little warmth—it will spread. But the study and application of high philosophy is not conducive to the accentuation of ordinary social amenities—they are purely personal. There is fire in Theosophy itself.

"I am not getting anywhere; I guess I will drop it." *Prescriptive suggestion:* Try it!

"Can all the rest of the world be wrong, and Theosophy alone be right? All these great minds and recognized authorities . . ." *Prescriptive suggestion:* Go back and study, and try to assimilate the Three Fundamental Propositions of the *Secret Doctrine.*

"My wife (or husband) is so unspiritual; it makes things so difficult for me." *Prescriptive suggestion:* What *is* spirituality? Try to define it. Are any of us wise enough to judge the spiritual condition of another?

The foregoing represent but a few of the characteristics of "jungle fever." Their number actually is legion. Into whatever weird maze of thought, will and feeling the personality can twist itself in the battle with the Warrior, there it will enter and abide.

How can one "stand aside in the coming battle," or while the battle is on? Who is the Warrior? The Warrior is the MAN HIMSELF, the higher nature. One stands aside by mentally taking the position of that ONE and from this eminence watching the gyrations of "that thing"—the personality—evaluating them, and then *as Warrior* seizing in his metaphysical grasp the fluctuating and amazingly resourceful personal idea and bringing it into line

with things as they are. One Teacher wrote, "It would be a contest of smiles, if we knew our business." It is easy to see that this must be so, for if there is anything ridiculous and absurd, it is the personal basis. Once we see that, we can well laugh within ourselves at the imp-like mask and its performances. Deliverance from the thralldom of this obsessing "dweller" is well advanced, when we reach that place where we can laugh at it!

Happiness—abiding happiness follows. We hear the song of life. We know the Path is real, and no metaphorical journey. We know the Teaching is true, and can be learned. We busy ourselves at study and application finding a full, rich, interesting life that fairly dazzles us at times with its possibilities. Our conviction and radiating influence stimulate others to persist on their journey. We have become constructive forces in Nature.

A Balance of Diversities

Peace and progress cannot be attained by having people just what we want them. This will be borne out in whatever relations life provides us. Peace and progress can only be had by working with people as they are—in the loving sympathy which is itself the key to understanding.

The path of emotion is not a route that will lead us to the acquirement of this sympathy. Emotion of whatever variety is always personal. True sympathy is not that. It is fellow-feeling and does not arise from thinking about oneself, but from a consideration of others in the light of one's own experience, and a recognition of the transcendent fact that the One Self includes them all.

Real harmony is permanent, not transitory. It does not arise from an accentuation of similarities, while ignoring the presence of undeniable differences. Devachan is a pleasant and peaceful state, but personal and transitory. The wise man does not have or need it, since he is a producer of harmony wherever he is. That harmony emerges from a balancing of diversities. When one truly senses this fact, he is already well on the way towards hearing and consciously partaking in the Song of Life.

Straining after harmony does not produce it. Strain produces strain—no more. The admission that we are all alike—and some different—provides a fair start; and a freedom from hard and fast conclusions as to men, things and methods will carry us prosperously along towards the music of the spheres. Easy does it—but not too easy! However, it is mostly over non-essentials that we become disturbed. They could be abandoned without loss. In Theosophy, as in life, essentials are few, clear, sheer and self-evident.

MAN-SPIRIT

THERE is that in every man which seeks the source whence he came, and which seeks to solve the mystery which lies beyond the gates called death. There is that in him which seeks to know something of his destiny when the bodily life is ended, as well as to strive for securing justice for himself, whether he has gained enough experience of the unity of Nature to *do* justice to others, or not. The very source of religion is in that Something within man himself, that Something which is convinced that life as we see it and know it is not the whole of life, and that until we see and know the relation between life here and the rest of life, between life visible and life invisible, we never can cease our questioning. That very questioner, which is ourself, is what is meant by the word, Spirit.

If we could follow any man, and all men, from where they are to their origin, it would be found that all come from the same Source; that Source is Spirit. Spirit is the knower in every mortal thing—the power to see, the power to act, the power to feel the result of one's actions and to relate those results one to another and to the initiatory cause. Such is a conception of Spirit, not as an endowment, but as an identity; not as a form, but as the perceiving entity in that form, no matter what the form may be; a conception, also, showing that the Spirit in one body is not an isolated and a separate entity from the Spirit in some other body. If there were rows upon rows of jars of every shape and size, moulded into the image of all the forms of life, and in every jar pure water, does the shape of the jar in anywise affect the fact that what they all contain is pure water, and that pure water is pure water before it enters the jar, while it is in the jar, and after it leaves the jar? There is no difference in pure water, wherever you find it.

For a more metaphysical illustration, think of Space. For all we may know, that which we call Space is the Knower in this body of ours. Why not? Because the only thing that does not move is space, and there is Something in us that does not move at all, that does not change at all. Our bodies move, our minds move; our bodies change, our minds change, our desires and aspirations and volitions and feelings change; but in all those changes there is the same identity for every man. Space, then, as it is within the periphery of one man's frame is not separate from the space within the periphery of another man's frame; nor is Space disturbed by their bodies being there, growing large, or growing small, growing young, or growing old. Those bodies came from Space, exist in Space, and will after their dissolution return into Space, just as will every planet, mote, or man. To think of ourselves, our ego, our con-

sciousness, as an indivisible portion of that Space is to get some kind of image before the mind of the immortal of his immortality, of the oneness of all Life, of the Reality of Space.

Can we see, then, that the origin of religion is in every human breast, *because* man is Spirit, one with the Highest, in his source, in his powers, in his capacities? If we are not immortal, no one could endow us with immortality; if we are immortal, no being could take our immortality away from us. We need to realize that we *are* "God," that God is not a being, that "God" is but the name of Spirit in a form amenable to Spirit.

Krishna says in the *Gita:* "I am the origin of all." Suppose we apply that to ourselves, each man for himself. Whatever he does, he is the origin of that doing. Whatever he feels, he is the origin of that feeling. Whatever he thinks, he is the origin of that thinking. Whatever changes may come about in his inner constitution of faith or of knowledge, he is the origin of that change. Krishna says further: "All things proceed from Me." Let a man apply that to himself. When he talks, who is doing the talking? When he casts a baleful glance, what is its origin? *We* are the origin of all things that proceed from us, whether they be good, or whether they be evil; whether they be high, or low. And, no matter how depraved a man is, there is a Highest in him. If he comes to serve That, he worships the One Spirit, and is gifted with spiritual wisdom; he comes into the knowledge that freed souls have, and then calls the attention of other spiritual beings to the bondage under which they are content to rest, when they might take the path shown and once more regain the noble amplitude of the spiritual life.

An Interesting Prophecy

While, therefore, our explorers are finding, now and then, the remains of animals and birds and reptiles in strata which show an age far greater than any assigned to the human race, they never come upon human skeletons. How could man leave any trace at a stage when he could not press himself into the clay or be caught by soft lava or masses of volcanic dust? I do not mean, however, to say that the period of the plesiosaurus is the period of the man of astral body devoid of a material one. . . But the Theosophic Adepts insist that there are still in the earth bony remains of man, which carry his first appearance in a dense body many millions of years farther back than have yet been admitted, and these remains will be discovered by us before much time shall have rolled away.—

W.Q.J.

BLACK MAGICIANS*

Question—How can a "Black Magician" be known? How should he be treated,—as a part of the Universal Brotherhood?

Answer by W. Q. Judge: This question comes from America. It is premature, and very much in the nature of "crossing a bridge before you reach it." It also seems to indicate either a loose use of the term "black magician" or a total ignorance of what such a being is, as well as forgetfulness of what has often been stated,—that a black magician is the efflorescence of an age.

Such a being as this is one who has acquired knowledge of recondite laws of nature such as those known to the White Adepts, and who uses that knowledge for purely selfish purposes. He is the triumph of selfishness, not in that degree which we so easily recognize about us every day in the lives of men of strong will used for selfish ends, but in a degree and to an extent that raise the black adept to a pinnacle of knowledge and power far above the pigmies of this century. He can perform marvels, read thoughts, and do all the wonderful feats usually attributed alone to White Magicians.

How many of such, then, are there to be found now, either among those who study occultism, or in the ranks of the money-loving or fame-pursuing multitude? I have never heard of one. Why, then, need to enquire how one should treat a black magician? If the questioner shall ever be so unfortunate as to meet one of those as yet fabled monsters, he will quite likely have opportunity to reflect that the magician knew more than he did.

It is wiser to turn aside from the aspect of the matter brought up by the question, to the reflection that we all have within us potential black magicians lying in the lower and stronger part of our nature, and that it is important to see that we shall not furnish the opportunity for that potentiality to manifest itself in future lives through the giving way now to selfishness in any of its forms. The black magician, therefore, we are really concerned with is in ourselves. This talk of meeting or dealing with black magicians in the flesh, with powers developed, is purest nonsense.

But it will probably be said, "If there are White Adepts now working in the world, why are there not black ones as well?" The answer is easy. It is this. Although the full-fledged White and Black Adepts are both the efflorescence of an age, there is a great difference between them. There is as great disparity between them as between day and night, for those who follow the White Law represent spirit, unity, love, while the others represent nothing but

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self and disruption. Hence, although the Black Magician—in those days when they shall be abroad on the earth—may prolong his life for an enormous period, he is surely silently attacked by nature herself, and at last, when the great day of dissolution, the end of a period of manifestation, arrives, all those black ones left will be swallowed up and annihilated. But at that day all the White Adepts, those called by the Hindus, "Jivanmukhta," although absorbed into Brahma are still in possession of consciousness, and will come out at the new day just as powerful as when the night came on. Hence, as the day of Brahma is divided into four Ages—of which Kali Yuga is the last, the White Adepts alone are known or in existence in the ages preceding Kali Yuga, and in that age the Karma fitted to bring forth Black Adepts begins to act, and the seeds sown long ago sprout up more and more as the years of Kali Yuga roll on. Now as that dark age has 432,000 years, and only 5,000 of those have passed by, there has not yet been time to evolve the real black magician. But this civilization preeminently shows the seeds as sprouting, and nowhere with greater power than in America. Here the national characteristic is individualism, and that existing as a tendency of the nature will differentiate some day into individualism concentrated into some few men. Imagine this concentration as occurring in a future century when wonderful advances will have been made in knowledge of great forces of nature, and you can easily see without any need of prescience the future black magician.—*W.Q.J.*

Egyptian Mummies

We are taught that for 3,000 years at least the "mummy" notwithstanding all the chemical preparations, goes on throwing off to the last, invisible atoms, which from the hour of death, reentering the various vortices of being, go indeed "through every variety of organized life forms." But it is not the soul, the 5th, least of all the 6th, principle, but the *life atoms* of the *jiva*, the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with them two or three thousand years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or individual soul is ever the same, as are also the atoms of the lower principles which, regenerated and renewed in this ever flowing river of being, are magnetically drawn together owing to their affinity, and are once more re-incarnated together. Such was the true occult theory of the Egyptians.—*H.P.B.*

THE IMPORTANCE OF SANSCRIT

The attempt to render into a European tongue the grand panorama of the ever periodically recurring Law—impressed upon the plastic minds of the first races endowed with consciousness by those who reflected the same from the Universal Mind—is daring, for no human language, save the Sanscrit—*which is that of the Gods*—can do so with any degree of adequacy. (*Secret Doctrine*, original edition, Vol. I, page 269.)

The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew Alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works, (see Tantra-Shastras) ; and are called *Devanagiri,* "The speech or language of the Gods." And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a limited way.

If either of the two languages were taught to humanity by the Gods, surely it is rather the Sanskrit,—the perfect of the most perfect languages on earth—than Hebrew, the roughest and poorest.

For once we believe in a language of *divine* origin, we can hardly believe at the same time that angels or Gods or any divine messenger would have selected the inferior in preference to the superior. (H.P.B., *Lucifer,* 1892.)

Isis Unveiled asserts that Sanscrit was the language of the inhabitants of the Atlantean continent. (*Five Years of Theosophy,* page 99.)

The "Army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause—Divine Thought. * * * To pronounce a word is to evoke a thought and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. * * * Names and words are either BENEFICENT or MALEFICENT, venomous or health-giving according to the hidden influence attached to the letters which compose them. (*S.D.* I, page 93.)

In commenting on the above passage, quoted from Christian's *History of Magic,* H.P.B. says: "This is strictly true as an Esoteric Teaching accepted by all the Eastern Schools of Occultism. In the Sanscrit as also in all other alphabets, every letter has its rationale. It is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels especially contain the most occult and formidable potencies." (*S.D.* Vol. I, page 94.)

To the philologist, Sanscrit is the fountain-head of all our modern languages and a knowledge of its principal roots is invaluable as an aid to the etymologist or to anyone who wishes to understand the origin and meaning of words.

How much more important, then,—in the light of the above quotations from the *Secret Doctrine*—must a knowledge of this language be to every deep student of Theosophy. This does not mean that the ability to read or write Sanscrit in the "Deva-Nagari" characters would be of any great assistance to the average theosophist, but the ability to understand and correctly pronounce the

Sanscrit words in their English spelling—as they are found in the *Secret Doctrine*, the *Voice of the Silence* and the *Bhagavad-Gita*—must prove of value, especially when we remember what is said of the occult power of the spoken word.

The following simple rules can be mastered in ten minutes and are quite sufficient to guide the student to an approximation of correct Sanscrit pronunciation.

The vowel *a* is the most frequent sound in the Sanscrit language. It is understood after every consonant. For example, the word "Kama" would be written "Km" in the "Deva-Nagari" or Sanscrit script. This *a* is almost invariably mispronounced by western theosophists; it should be sounded as *a* in "vocal" or "organ;" it is similar (but not identical) to the short sound of *u* as in "but." When the "caret" (^) is found over the *a* in an English-spelled Sanscrit word, it is pronounced as the *a* in "father;" (compare "Brahma," pronounced "Bruh-muh," with "Brahmâ," pronounced "Bruh-*mah.*") In Sanscrit *i* is as *e* in "me;" *E* is pronounced as *a* in "day;" *O*, as in "go;" *U*, as "oo" in "moose;" *Ch* is like the *ch* in "church."

The spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern "sages." (*S.D.* Vol. I, page 307.)

HEALING BY AFFIRMATIONS*

Question—Is it unwise or wrong to say mentally to a person, "You are well," or "You are virtuous," "Your higher nature can control your lower?" Is that kind of mental treatment a wrong use of power if the motive is pure and unselfish?

Answer—Buddha and Jesus—two great teachers—performed cures. Not by assertion and denial but by scientific use of power. To the wicked whom they cured they said, "Sin no more." Both taught that the cause of sorrow was evil thought leading to evil act, but neither said that that existed not which was plain before one's eyes. They recognized the existence of fact, of law, of reason. In some cases they could not cure. Why? Because the causes working on the sufferer were too strong for them. Mere optimism which says all is good is of a kind that grows out of sentiment unsupportable by reason. We ought to do all the good we can, but that does not mean we should blind our minds to the relativity which is necessary for cognition.—*W.Q.J.*

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ON THE LOOKOUT

De Re Medica

Following others moved by the same concern (See Theosophy for January, 1924) Dr. Irvin Arthur continues the growing medical jeremiad over the public loss of faith in medical orthodoxy. Unlike some of his brothers, Dr. Arthur realizes that doctors are at least to some extent at fault, and recommends remedial measures looking towards a greater use and recognition of psychology in medicine, thereby undercutting the various cults. Before, however, the waning prestige of medicine is restored, a deeper and rarer psychology, a psychology unknown to materialistic medicine, the fundamental ethical psychology of the Universe, is needed.

The true reason for popular distrust, the growing popular aversion for medical men, is *fear;* the feel of a heavy hand, the chill of a menacing shadow, the rise of a new autocracy—an autocracy more powerful, more dangerous, and more far-reaching than any of the past.

The human race is not as a rule addicted to independence; the constant cry is for *authority:* "Give us something upon which we may lean!" This resistance to an authority which promises—and in appearance gives—more than any other, calls for investigation.

The Vivisectionist Decalogue

"Physical results" are claimed by the methods of vivisection, and physical results are made the end to which all things in heaven and earth, including all ethics, all altruism, are mere means. Some of these results are quite real—with effects—later and deadly effects—disregarded or denied. Some results are "real," but accompanied with immediate disadvantages as great, except in the eyes of those who put life—mere panting clinging to existence—over everything else. What medical journal, for instance, in its panegyrics of insulin lays any stress on the helpless slavery to his physician into which it delivers the patient, or upon its effect on the eyesight? Still other results are deduced from wearisome masses of figures which lend themselves, under human interpretation, to diametrically opposite ends according to individual predilection. And some which seemingly carry no ill effects, physically, on the moral plane conduce to a densification of the materialistic outlook—a surrender of all hope for mankind.

For every vivisectionist, every man who accepts the principle of vivisection, of necessity accepts without reservation this creed:

1. There is no justice in the Universe; that which happens to any creature is determined solely by the balance between its circumstances and its individual powers.

2. Might is right; power gives the right to enslave and torture for personal benefit in proportion to the magnitude of that power, and the minority (that is to say, the powerless) may be sacrificed to the majority.

3. There being no justice in the Universe, there is no certain or discoverable object of action save the pleasures to be grasped as the opportunity arises: "every man for himself and the devil take the hindmost."

SCIENTIFIC ANTINOMY

Only *complete* knowledge, at least in outline, can give a consistent and coherent line of action; and in science no more than in religion can such a line be found. For in professing compassion for humanity as his motive, the vivisectionist in action has to crush out of his nature in regard to the animal kingdom that very quality, while at the same time all his teachings, all his practical base of action, all his creed outlined above, proclaim that man is an animal, no more important in the Universe than any other animal.

There is no excuse for inconsistency in the scientific man; for the ecclesiastic, there seems nothing strange about a God in whose sight the torture of animals for benefit of man is good, for the god of the ecclesiastic is, and always has been Moloch. The scientific vivisector has to be either honest or a hypocrite. Prof. Slosson, who says "A human life is nothing compared with a new fact in science," is honest; Dr. James P. Warbasse, who says "Man's power and self-interest constitute his right to torture animals. Science has nothing to do with morality," is honest.

Those who claim that all vivisection is performed under anesthetic are not honest; those who claim that operation under anesthetic does not create vile after-pains are dishonest, and those who are too crafty to claim it, but let it be inferred by the ignorant—perchance those who have not suffered—are doubly deceivers.

When an organization advances as an ethical argument for animal vivisection the conquest of yellow fever by the voluntary *self*-vivisection of heroic men, can any both capable of reason and of true ethical perception see in this an alternative to deliberate dishonesty or moral idiocy as great as that of the human monstrosities who committed the Franks murder?

LET US HAVE HONESTY

Such is the effect of vivisection on the moral and mental nature: vivisection which produces in the hearts of men a cold monster—a warning to those still possessed of any spiritual perception.

Any honest man respects an honest foe; if vivisectors would be respected, let them, like Dr. Warbasse, admit that there is no moral order in the Universe, no law save the law of self. Let them admit that all talk of compassion is cant. Animals suffer like human beings, and animals are innocent where no human being is. But animals give no funds for the advancement of morbid curiosity under the name of "medical research;" animals hail no one as "savior of humanity;" animals create no University chairs or scholastic emoluments; animals print no fulsome, laudatory articles in scientific periodicals, and animals hold no centennials in memory of great biologists. Therefore, let the sins of man be washed out in animal blood.

Too severe? Can any criticism be too severe for those *who prefer those methods which inflict suffering?* Were the vivisector animated by the universal compassion professed by him for man and beast, he would welcome every idea, every fact, every line of argument presented which might tend to show his method illegitimate, might give him a hope of being relieved from the painful duty of inflicting suffering on the weak for the benefit of the strong. Is there any such welcome on his part?

Non-Recognition of Law

The most valuable of all faculties is the ability to distinguish between one thing and another, with which goes the ability to distinguish the connection between cause and effect. Science admits that carelessness, selfishness, and indifference in handling cattle has a disastrous repercussion on human health. (*Literary Digest,* Dec. 22, 1923.)

In a Universe of Law, what blindness is this which believes that the same attitude can produce opposite effects according to our own will?

It is necessary to consider the *whole* field of existence in order to get the true perspective of one area; and not least of the disastrous effects of vivisectionist practices is the ever-growing thickening of the delusion that the human being is in no way different from the animal, mentally, morally, or physically.

We recently have a scientist stating that experiments on rabbits prove that typhoid inoculation is hereditary in its immunization effects. This may be partly so with animals, for reasons well known to the Theosophist; but it is *not* likely to be so with man: even leaving aside the *sequelae* of inoculation, which are sometimes felt for years, as many an unfortunate soldier can testify.

Secondly we have a strengthening of the idea that acquired characteristics are transmissible, in a direction which strengthens the doomed belief in the animal descent of man, and prolongs the life of that hoary error.

The basis and causation of the manifested universe is spiritual and mental and not physical, and the relation of the human mind to the human body is not the relation of the human mind to the animal mind and body. Within and behind the human body is the Divine Ego, whose presence introduces complications in conscious and physical action not found in the animal. But the scientific mind is incurably blind to the fact that the human being is an animal *plus,* possessing *self-consciousness* where the animal has only consciousness.

It seems clear that only the nemesis of bitter experience will open the scientific mind to the true nature of this, the greatest of its many delusions.

The Truth About Infection

The communication of diseases is as yet but *half* understood by medical science. The germ theory is true in its sphere. That is to say, the introduction into an organism of foreign matter having its own character, karma, and consciousness, will transform the "creators" into "destroyers," and the results will be in accordance. Probably the most disastrous of all such graftings or intrusions are to be found in vaccination and serumizations.

In general, however, germs are simply camp followers, and the true source of infection lies deeper. Incidentally, a study of the works of Prof. Béchamp, plagiarized and distorted by Pasteur, whose fame rests upon them, would remove manifold misconceptions about the whole subject.

Prof. Besredka now finds that vaccines protect by rubbing on the body or by being taken internally; which is declared by *Science Service* to be "revolutionary." Indeed so; for thus at one fell swoop the whole theory of "antibodies," upon which vaccination rests, is done away with. Perhaps when the *theory* is destroyed science will for the first time be compelled to look at *all* the facts.

"SCIOSOPHY"

The fair name of Theosophy has suffered much, and much more from its friends than from its enemies; but it has remained for the venerable Dr. David Starr Jordan to classify it—somewhat by indirection, it is true—as one of the branches of "sciosophy," or "systematized ignorance:" among whose devotees he ranges Allan Kardec, Eliphas Levi, William Q. Judge, H. S. Olcott, Karl Marx, and others of "world reputations."

Dr. Jordan classes as "sciosophy" "mental healing," Coué, "fundamentalism," politics, and jingo "patriotism"—in which respects we find ourselves quite in harmony with him. Nevertheless, we really cannot permit him to misrepresent Theosophy and W.Q.J. (who saved it to the West) even in the tolerant spirit of amusement with which he treats of "sciosophy."

> Unlike materialistic science which rests on mere sensory contact, sciosophy has a foundation of principles.
>
> First, matter rests on mind. On mind it depends for recognition which is its sole existence.

So far so good. But what strange idea of the teachings of Theosophy has Dr. Jordan that it should give rise to *this:*

> Its (Matter's) alleged laws are mental channels only, the grooves through which the spirit passes. With your will you can cut such grooves. You can frame your own laws.
>
> The crude notion of cause and effect, so cramping to material science, is cast aside in sciosophy.

DR. JORDAN'S OWN SCIOSOPHY

Strange fallacy of the human mind, to which the wisest seem prone, that which does not appeal to the special tastes is not worth investigating; that which has not been investigated is worth nothing; that where the method has not been investigated, there is no method, and where there is no method, there are no results! Thus can we burk any science and any philosophy of which serious study has not come within our purview, or which does not appeal to us—and perchance in all good faith, if our name and prestige opens the press to us, lay stumbling blocks on the path of spiritual progress for others of the uninformed.

But why judge the fruits by the tree? Is it not the fruit we have to eat? Then let us compare: Years before the foundation of that University in which Dr. Jordan presided complacently over a faculty, teaching now exploded theories of matter, the Philosophy represented by Mr. Judge taught the planetary form of the atom, the vastness of inter-atomic spaces, and the electric constitution of matter.

While Dr. Jordan's faculty taught the old transverse wave theory of light, Theosophy had long ago recorded the fallacy of considering light as either corpuscular or vibratory in its *real* essence; that conflicting stumbling block in the path of present-day science, which uses the one or the other as convenient and is totally at sea as to the reality.

SOME CONTRASTS

Stanford University was founded in 1891. Theosophy between 1875 and 1888 recorded all these matters and others which that University never taught for many years—the electric nature of life and cerebration—the Ein-

stein theory in essence—together with hints which throw a light on the very difficulties which to a certain extent are now holding up that theory.

While Dr. Jordan by proxy taught the Nebular Hypothesis, the theory of solar contraction, and a "molten earth," Theosophy's books in which the fallacies of these theories were exposed, were already yellowing with age. Up to the discovery of radium and radio-activity *circa* 1896, Dr. Jordan's science taught an indivisible atom, while in 1875 and 1888 Theosophy taught the infinite divisibility of matter and predicted the downfall of the prevailing theory as the result of discoveries which were to take place "between 1895 and 1898."

Within the last few months it has been discovered by Dr. Jordan's science that infinitesimal bacteria—bacteria smaller than the molecule of hemaglobin—exist, and doubts are arising as to whether there is a dividing line between the organic and inorganic.

W. Q. Judge's Science

Had Dr. Jordan considerately referred to the work of Mr. Judge, he would have found there the teaching that all lives and is conscious within its own sphere; that there is no dividing line between the living and non-living, and that "Not only are there microbes, bacilli, and bacteria, but these are composed of others, and those others of still more minute lives." (*Ocean of Theosophy*, p. 34.)

Many years before the discovery of the vitamines, Mr. Judge, in that same volume, referred to Vitamine X, the latest of the family.

In *ante-bellum* days, while Dr. Jordan "proved" with facts and figures that there could never be another war, and thus deluded his followers into false security, in Mr. Judge's already old book was repeated the prophecy of the *Secret Doctrine* regarding just such another war, and pointing out the only possible palliative measures—measures never taken.

Twenty-two years before the Piltdown discovery in 1914, while the age of man was in dispute, the *Secret Doctrine* predicted a discovery showing the Tertiary age of the race, to take place in "the early teens of the twentieth century."

If this be "systematized ignorance," O learned Doctor, while thine be "systematized wisdom," then make the most of it!

Dr. Jordan seemingly classifies all psychic phenomena as fake, fancy, or fraud, and is unable to distinguish mere medieval superstition from its substratum of actual fact—fact being investigated by Dr. Jordan's brother scientists, who are painfully arriving at the conclusions taught for ages by Theosophy.

Dr. Jordan is eminently fair-minded in theory, and usually so in practice, except insofar as affected by the prevailing scientific attitude that it is unnecessary to be fair to anyone opposing orthodox theories. Nevertheless, that he has wandered from the straight and narrow scientific path of criticising only that which one has studied, is shown by his closing words: for those words contain the Three Fundamental Propositions of Theosophy, which seem to be accepted by him:

> We find in it (the universe) endless change, but every change is orderly. So far as we can see "nothing endures save the flow of force and the intelligence which

pervades it." This intelligence we cannot describe, nor circumscribe. We can not speak of it in terms of human experience, and to do so shows only the narrowness of our conception. These words were attributed to Mencius in China thirty centuries ago: "He will appear without showing Himself, effect renovation without moving, create perfection without acting. It is the law of heaven and earth whose way is solid, substantial, vast, and unchanging!"

"WHAT I KNOW NOT, IS NOT KNOWLEDGE"

Dr. Henry Norris Russell, astronomer, of Princeton University, puts forth sentiments theosophical in the extreme:

> We know that nature is continually in evolution. Every day all living things change. Therefore isn't it reasonable to suppose that the soul in its next phase may change and develop? I might define the kind of immortality in which I believe as "the conservation of character"—but it is of the very nature of character to grow, and we may reasonably hope for a growth to or beyond the limits of our present imagination—if only the character is in harmony with the Power which stands beyond all evolution.

This looks almost like a verbatim extract from the *Ocean of Theosophy*. Then why does Dr. Russell destroy his Theosophy entirely with *this* remark?

> We may dismiss any idea that the soul appears on earth in another body, I think. There is no ground for such a belief, either in religion or science. It is not comprehensible, but runs counter to all our knowledge of life. Therefore we must turn to a future existence for the soul outside our earthly world to accept immortality.

It would seem to any man with even an incipient sense of the fitness of things that no one has any right to make such a remark as this unless he knows all there is to know about both science and religion. Whereas anyone with a knowledge of the *facts* of biology, together with an understanding of the manner in which those facts link up with reincarnation, is compelled to say that as a biologist Dr. Russell is probably a good astronomer; while an hour's study in a well equipped library will demonstrate the profundity of his religious ignorance.

Dr. Russell undoubtedly believes what he says; and his ignorance is pardonable. Not so his evident failure to attempt a rectification of that ignorance, and not so his carelessness in publishing views whose only basis is that failure and that ignorance.

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